



COMMUNITY SERVICE NEWSLETTER

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COMMUNITY SERVICE NEWSLETTER is published six times a year by Community Service, Inc. Our purpose is to promote the small community as a basic social institution involving organic units of economic, social and spiritual development.

Amish Economics

by Gene Logsdon

Editor's Note: Because it is so pertinent to our upcoming conference in October, we have decided to reprint the following article. It appeared in our Sept./Oct. 1986 Newsletter and was originally taken from Not Man Apart, the Newsmagazine of Friends of the Earth.

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The Amish have become a great embarrassment to American agriculture. Many "English" farmers, as the Amish call the rest of us, are in desperate financial straits these days and relatively few are making money. So it is fashionable among writers, the clergy, politicians, farm machinery dealers and banks to depict the family farmer as a dying breed.... All of them seem to forget those small, conservatively-financed family farms that are doing quite well, thank you, of which the premier example is the Amish.

Amish farmers are still making money in these hard times despite (or rather because of) their supposedly outmoded, horse-farming ways. If they do get into financial jeopardy, it is most often from listening to the promises of modern agribusiness instead of traditional wisdom. The Amish continue to farm profitably not only with an innocent disregard for get-big-or-get-out modern technology, but without participating in direct government subsidies other than those built into market prices, which they can't avoid.

I first learned about the startlingly effective economy of Amish life when I was invited to a barn raising near Wooster, OH. A tornado had leveled four barns and acres of prime Amish timber. In just three weeks, the downed trees were sawed into girders, posts and beams and the four barns rebuilt and filled with livestock donated by neighbors to replace those killed by the storm. Three weeks. Nor were the barns the usual modern, one-story metal boxes hung on poles. They were huge buildings, three and four stories high, post-and-beam framed, and held together with hand-hewn mortises and tenons. I watched the raising of the last barn in open-mouthed awe. Some 400 Amish men and boys, acting and reacting like a hive of bees in absolute harmony of cooperation, started at sunrise with only a foundation and floor and by noon had the huge edifice far enough along that you could put hay in it.

A contractor who was watching said it would have taken him and a beefed-up crew all summer to build the barn if, indeed, he could find anyone skilled enough at mortising to do it. He estimated the cost at \$100,000. I asked the Amish farmer how much cash he would have in the barn. "About \$30,000," he said. And some of that paid out by the Amish church's own insurance arrangements. "We give each other our labor," he explained. "We look forward to raisings. There are so

many helping, no one has to work too hard. We get in a good visit." Not the biggest piece of the Rock imaginable carries that kind of insurance.

Not long afterwards, I gave a speech to an organization of farmers concerned with alternative methods of agriculture in which I commiserated at length with the financially depressed farmers. When my talk was over, two Amish men approached me, offering mild criticism. "We have finished one of our most financially successful years," one of them said. "It is only those farmers who have ignored common sense and tradition who are in trouble." What made his remarks more significant is that he went on to explain that he belonged to a group of Amish that had, as an experiment, temporarily allowed its members to use tractors in the field. He also was making payments on land that he had recently purchased. In other words, he was starting at the same economic gun that's pointed at English farmers and he was coming out ahead. "But," he said, "I'm going back to horses. They're more profitable."

From then on, I resolved to start cultivating the Amish as assiduously as they cultivated their fields. I had always taken our sorghum to Joe Bontragger's press in the Kenton, Ohio, area not far from our farm. We bought bulk foods and angelfood cake at the Peterscheims', sought advice about operating a woodworking shop at Troyers', but now I expanded my horizons to include eastern Ohio, center of the largest Amish community in the world. When I helped a neighbor haul hay to that area, I received another lesson in Amish economics. If they need to buy extra feed for their livestock, they almost always choose to buy hay and raise the grain rather than vice versa. The price of the hay is partially regained as manure after passing through the livestock, allowing them to cut down on the amount of fertilizer they need to buy. The greater mass of hay generates a greater mass of manure, adding organic matter to the soil. That is valuable beyond computer calculation. Grain farmers in my area who sold their straw and hay to the Amish were trading their soil fertility for cash of flitting value.

Whenever I got to know an Amish farmer well enough, I asked about farm profits. Always

the answer was the same, spoken with careful modesty. Not as good as in the 70's, but okay. I heard that in 1983, '84 and even in '85, when finally the agribusiness magazines admitted that agriculture faced a fullblown crisis.

Eventually, or perhaps inevitably, I took my softball team to Holmes County for a cow pasture doubleheader. It was a grand day. The Amish bishop watched from his buggy behind home plate, sorely tempted, I was told, to join the game but afraid it might seem a bit demeaning to some of his congregation.

The games themselves taught two lessons in economy. First, our uniforms of blue and gold cost me more money than I care to talk about. The Amish players, with their traditional denims, broadcloth shirts and straw hats, are always in uniform. Second, some of our player/farmers could not take time off from their high-tech machines to play in the game. The Amish, with their slow, centuries-old methods, had plenty of time.

Housing is another good example of Amish economy. First of all, the Amish home doubles as an Amish church. How many millions of dollars this saves the Amish would be hard to calculate. Amish belief wisely provides for the appointment of ministers by lot. A minister works his farm like everyone else. Secondly, the Amish home doubles as the Amish retirement village and nursing home, thereby saving incalculably more millions of dollars, not to mention the self-respect of the elderly. The Amish do not pay Social Security, nor do they accept it. They know and practice a much better security that requires neither pension nor lifelong savings.

There is an old Amish quiltmaker who lives near Pffeifer's Station, a crossroads store and village I often frequent. Her immediate family is long gone and she lives now with somewhat distant relatives who, being nearest of kin, are pledged to care for her. Her quarters are a wee bit of a house connected to the main house by a covered walkway. I make up excuses to visit, pretending to be interested in quilts. I have no idea how old she is, other than ancient.

Around her I feel the kind of otherworldly peace I used to feel around nuns before they decided to dress up and hustle about like the rest of us. Her bedroom is just big enough for a bed and quilting frame; her kitchen is equally tiny. The boys of the family keep the walkway stacked with firewood for her stove. She has her own little garden. Children play on her doorstep.

She has her privacy but is surrounded by living love, not the dutiful professionalism of the old folks' home. And she still earns her way. Quilt buyers come, adding to her waiting list more quilts than her fingers, now slowed by arthritis, can ever catch up with. I love that scene. She still lives in the real world. If she were not Amish, she would have languished in some nursing home and no doubt be dead by now--from sheer boredom if nothing else.

Between the ballgames, sorghum pressing and barnraisings, I have had the chance to observe several Amish households enough to know that there are few generalities. The Herschbergers of the Schwartzentruber Amish, the Bontraggers and all who live near Kenton, OH, and the Holmes County neighborhood where we played softball, all represent different economic levels. I do not wish to say that one is financially better off than another, because I do not know. But compared to a middle-class English household, the Herschbergers have the fewest amenities--not even a soft chair, although there is a beautiful, century-old pendulum clock on the wall. The nearby Kenton community is more "advanced" compared with the Herschbergers'.

The Holmes County houses are quite like our own except for the lack of electricity. These latter houses sport gas appliances, modern bathrooms, Maytag wringer washers with Honda gasoline motors (the Amish housewives say Hondas start easier than Briggs & Stratton). Although I saw none in the homes I visited, some Old Order Amish are allowed to use battery-operated electric typewriters! Although there is something of a lack of interior decoration as we would call it (unless you go in for the country-look craze), any middle-class American could move into one of these Holmes County homes and not feel

materially deprived until habit called for television, radio or record player.

There are no telephones in the homes, but the Amish use the telephone booths that dot the roadsides. An Amishman views a telephone wire in the home, like an electric line, as an umbilical cord tying them to dangerous worldly influences. You will not talk so long or often at a pay booth down the road.

Whatever one's views of such fence-straddling religious convictions, they obviously reveal tremendous economizing. In a 1972 study of Illinois Old Order Amish similar to the Holmes County Amish, conducted by the Center for the Biology of Natural Systems at Washington University in St. Louis, Amish housewives said they spent \$10 to \$15 a week on food and nonfood groceries. They reported household living expenses from \$1379 for a small young family up to \$4700 for a large better-financed one. My own Amish informants thought that today, that figure might top out at \$8000 for a large family, including transportation by buggy and occasionally renting a car or riding a bus. A horse and new buggy cost about \$2000 and last a good bit longer than a \$12,000 car. Throughout Amish country in eastern Ohio, a vigorous small business has grown up taxiing Amish around in vans, successfully competing with older private bus lines that perform the same service at a higher price. Clothing is a low budget item for the Amish as they use long-wearing fabrics and often sew the clothes themselves. Styles do not change.

Medical costs are the only expenses the Amish cannot control by their sub-economy. Religion forbids education beyond the early teens, so they cannot generate their own doctors and medical facilities, and must pay the same ridiculous rates as the rest of us.

Another surprising element in the Amish economy is the busy social life they lead within a day's ride by buggy or bicycle. We could scarcely schedule a softball game because there was always a wedding, a raising, a sale, a quilting, or church and school doings to attend! I can assure the world that the Amish have just as much fun as anyone, at far less than the cost of weekends made for Michelob.

It is in agriculture that the Amish raise economy to a high art. After the ballgames, when talk got around to the hard times in farming today, the Amish said a good farmer could still make a good living with a herd of 20 to 25 cows. One of the players countered with mock seriousness: "Don't you know that you need at least 70 cows to make a living these days? Ohio State says so." "Oh my," an Amish dairyman replied, not entirely in jest, "If I could milk 70 cows, I'd be a millionaire." The Amish farmers all agreed that with 20 cows, a farmer could gross \$50,000 in a good-weather year, of which "about half" would be net after paying farm expenses including taxes and interest on land debt, if any. Deducting \$8000 for family living expenses still leaves a nice nest egg for emergencies, bad years, and savings to help offspring get started in farming. Beginning farmers with higher interest payments than normal often work as carpenters or at other jobs on the side. These income estimates agree closely with those in the Washington University study mentioned above and those Wendell Berry reports in The Gift of Good Land, a book that demonstrates the sound fiscal foundation of small-scale, traditional farming, even--or especially--in a modern world.

The most amazing part of the Amish economy to me is that, contrary to notions cherished by old farm magazine editors who escaped grim childhoods on 1930's farms for softer lives behind desks, the Amish do not work as hard, physically, as I did when my father and I were milking 100 cows with all the modern conveniences in the 1960's.

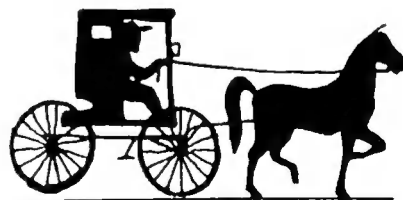
English farmers like to make fun of the Amish for their hairsplitting ways with technology--allowing tractors or engines for stationary power tools but not in the fields. But in addition to keeping the Amish way of life intact, such compromises bring tremendous economy to their farming while lightening the workload. A motor-powered baler or corn harvester, pulled by horses ahead of a forecart, may seem ridiculous to a modern agribusinessman, but it saves thousands of dollars over buying tractors for this work. The reasons tractors aren't allowed in the fields is that they would then tempt an Amishman to expand acreage, going into steep debt to do so, and in the

process drive other Amish off the land--which is exactly why and how American agriculture got into the trouble engulfing it today.

To satisfy religious restrictions, the Amish have developed many other ingenious ideas to use modern technology in economizing ways. Other farmers should be studying, not belittling, them. When Grade A milk regulations forced electric cooling tanks on dairymen, the Amish adopted diesel motors to generate their own electricity for the milk room, cooler and milk machines. They say it's cheaper than buying electricity and keeps them secure from power outages. Similarly, they operate commercial woodworking and other shops with diesel-powered hydraulic pumps rather than individual electric motors for each tool. Their small woodworking shops, like their printing and publishing houses and a lot of other enterprises, make money where others so often fail.

Where Amish are active, countryside and town are full of bustling shops and small businesses, neat homes, solid schools and churches, and scores of roadside stands and cheese factories. East central Ohio even has a small woolen mill, one of the few remaining in the country. Compare this region with the decaying towns and empty farmsteads of the land dominated by large-scale agribusiness. The Amish economy spills out to affect the whole local economy. Some farmers, like Lencie Cleppinger near Mount Vernon, have the great good sense to farm like the Amish even though they don't live like them. They enjoy profits too. When discussing the problems agribusiness farmers have brought on themselves, Cleppinger just shook his head and repeated, "What in the world are they thinking?"

The Amish sum it up in a sentence. "Don't spend more than you make and life will be good to you." Uncle Deficit should be so wise.



Echo System

The following articles are from the July 1992 issue of "Echo: An International Exchange Channel for People at the Grass Roots Throughout the World" which is published by the Tokyo Consumers' Cooperative Union.

TRANSNATIONAL NETWORKING

by Bill Ellis, Tranet

This is a time of global transformation, a time of change, a time between eras. There are forces pulling the people of the Earth in many directions. At one extreme there are the forces toward globalism. Communications and travel have made it easy for people from different parts of the globe to visit one another. The globalism of manufacture has made every product a combination of parts built worlds apart. Foreign trade threatens to reduce all health, environmental, safety and employment standards to lowest denominator among nations and to move decision making to an unrepresentative global body.

At the other extreme is the growing ethnic nationalism of once large nations. The Yanomami of Brazil, the Inuit of Canada, ethnic groups of Eastern Europe and tribes of Africa are only some of the small groups fighting to take decision making back to the local community.

Within this age of global-local transition is the growing need for a "global civic," a transnational network of people around the world sharing their concerns for the health of the planet and of its people, of people putting the Earth ahead of ethnic, political, and national parochialism.

The Echo System is one such network. It gives people from different cultures and different nations the chance to know one another, to exchange ideas, and to build that global civic. Another such network is Tranet, a transnational network of, by and for people who are changing the world by changing their lifestyles.

I have been associated with Tranet since its inception 15 years ago and thought that some

of the concepts and actions that brought Tranet to fruition might help Echo System become part of the much needed global force.

Tranet started in 1976 at the U.N. Conference on Human Settlements which met in Vancouver, Canada. At the U.N. Conference a group of grassroots activists met one another for the first time. The primary interest of these activists was in developing Appropriate Technology.

For two weeks they met daily in formal and informal meetings, way into the night. Their meetings ranged from discussions about bio-gas, windmills, organic gardening and self-help housing to education, economics, environment, peace, health, and spirituality.

These activists found that they shared a common belief in the power of people and the rights of people. Those from the industrial countries were concerned that people were losing their power, becoming slaves to a technological/economic system which put power and profit ahead of human wellbeing. Those from the Third World were concerned that the same system was destroying their native ways and substituting the tools and culture of foreign domination.

As the two weeks drew to a close the participants recognized that they had much in common including a desire to remain in contact and to develop programs of mutual assistance. But they rejected the notion of forming an organization or bureaucracy which would have power or control over their individual activities. Instead they opted for a "network," a mechanism for linking directly with one another, an "un-organization" with no center but with "networkers" who would provide information on and to members of the network and on other individuals and organizations of the Alternative and Transformational movements.

At the time I was convinced in my position with UNESCO, a number of nations, and the World Bank that development policies were failing in that they were promoting growthism based on export, rather than self-reliance based upon local community development.

I agreed, as a volunteer, to help the 40 founding members of Tranet keep in contact

with one another through a newsletter-directory composed of abstracts of the programs and needs of the members. For the first few years Tranet functioned well with a voluntary staff. Members not only exchanged assistance directly with one another but also were able to have a number of conferences in places like USA, Benin, Africa and Geneva, Switzerland.

The Tranet clearing-house, here in Maine, was able to keep up with requests for information and to help new members link up with others with common interests. There was a constant flow of new volunteers in and out of the doors of the Tranet office as retirees and young activists were caught up with the concepts of the growing A&T movements.

But in the last few years transnational networking seems to be an idea whose time has come. Tranet is now flooded with information from activists in the T&T movements from all over the world. We have received issues of over 970 newsletters and publications from grassroots organizations involved in peace, ecology, human rights, feminism, appropriate technology and humanist economy. Our files contain tens of thousands of names and addresses of individuals and organizations.

There is a flow of mail to Tranet which far exceeds the ability of the staff to digest and process. And from the close-knit network in which nearly all of the members knew one another, Tranet has become more like a centralized service station processing information through the newsletter-directory.

This, then, is a time of transition for Tranet. Our options are to remain a voluntary staff and narrow our focus to a limited segment of the burgeoning A&T movements, or to make the change to a less personalized but more comprehensive service making the newsletter-directory even more of a universal publication and a digest of the global movements.

It seems too that this is a time of transition for all individuals and groups who are concerned with social and cultural transition. Issues like the Uruguay meeting of the General Agreement on Tariffs and Trade, and meetings like the Earth Summit just over

in Brazil, have raised the general consciousness of people on global threats and the global promises. There is a growing need for actions like the Echo System and Tranet to build a global civic through transnational networking.

Bill Ellis, General Coordinator, Tranet, Box 567, Rangeley, ME 04970. Tranet is a bimonthly newsletter-directory of, by and for people who are changing the world by changing their own lives, people who are adopting alternative technologies. Echo System encourages responses, which can be sent to Community Service.

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"WHAT I MEAN BY NEWS"

by Jane Meleney Coe

Thank you very much for your letter and materials about the Echo System. I write this letter in hopes that it is not too late for inclusion in the inaugural publication of the system, or in the near future.

I share your concern about the need for alternative channels of communication and different perspectives on what is happening in the world. I seek a more equitable coverage of news across the world and a highlighting of the more positive events and developments. I hope others will share how the quality of their lives is improving; what new trends are developing; new discoveries, new books, new ideas, new leadership, and new ways of doing things.

The central question has to do with what we might learn from one another about addressing our concerns more effectively, working together, and creating change or adapting to it. It would probably help to give an example of what I mean by "news":

In recent years, people in our community have much more interest in recycling various items we used to throw away. For quite a long time, there was a lot of talk but no easy way to do much about it. But neighbors cooperated in organizing a drop-off place for aluminum cans, glass bottles, brown paper bags and tennis balls. And then participation really took off! This has since been replaced with government-supplied bins

for collecting newspapers, glass bottles and jars, aluminum cans and plastic bottles. The amount of stuff going to the landfill has dropped by 20%. The next task is to reuse items we buy for as long as possible and reduce the amount of stuff coming into our homes in the first place. There is also the task of dealing with yard waste, which is 30% of the waste stream at this point. Many people are starting composting bins. And government is also providing collection for recycling into mulch and compost. Though all of this should have happened years ago, it is still exciting to see it happening now!

I hope this is helpful to your endeavor!

Jane Meleney Coe, 6703 Pawtucket Road, Bethesda, MD 20817. She publishes "Roundtable" to stimulate people related with 265 members in 91 countries to discuss issues presented by her.



Why Rich, Richer And Poor, Poorer

by Alfred F. Andersen

The following article is from the May 1992 issue of the Friends Bulletin.

Friends cannot help but be concerned, in looking around the country and the world today, to note the tremendous pain and poverty suffered by hundreds of millions of our fellow sentient beings. There are many reasons for this, but a large part of the economic reasons can be found in the mounting evidence of "the rich getting richer and the poor, poorer." The trend during the Reagan years is well-known. There is clear evidence that the trend was well underway before the Reagan years, as shown in Table 3, page 167, of the March 1986, Federal Reserve Bulletin, available at any major library. This table indicates that between 1962 and 1983 the number of persons with zero net worth increased by 20%, those with a net worth of \$81,900 to \$163,799 increased by 40%, those in the \$163,800 to \$337,499 bracket increased by 75%, those in the \$337,500 to \$655,149 bracket, by

300% and those with \$655,149 or more net worth doubled in numbers. During the last decade the growth in the number of homeless indicates that the gap widened further!

Therefore, I appreciate the concern expressed by Robert Schutz, Joe Havens, and Nancy Alexander in the January 1991 issue of Friends Bulletin. In the May 1991 issue I was surprised to find Kenneth Boulding responding to Joe Havens' January article by coming to the defense of the US economic structure as he did: "Capitalism is a very bad system. It just happens that all the alternatives are worse." He goes on to defend the market system and (by implication) the US version of it, as one which by its very nature "benefits both parties, though there can be exceptions to this." I agree that the market system as such is not the cause of poverty and that it really would (with appropriate environmental and social safeguards) "benefit both parties" if it were not for those "exceptions."

The exceptions, I believe, result from the fact that, in an increasingly capital-intensive society, the most aggressive and acquisitive among us are permitted by a flawed governmental structure to accumulate a near-monopoly of such capital and thereby an inequitable share of the income from it.

More precisely, I maintain that the basic reason the rich get constantly richer in the US economic/political system is this: Whereas there is a limit to what a person can earn from his/her labor applied to someone else's productive capital, there is almost no limit to what can be earned from investing capital in ventures that employ the labor of others; and the super-rich make their income overwhelmingly from such invested capital, which income is then largely reinvested to generate more capital. They can even hire others to administer the investing; so they need not apply any labor of their own unless they wish to do so. Furthermore, their near-monopoly in that to which labor must be applied to be effective (i.e., in productive capital: land, factories, etc.) gives them leverage to bargain for labor from others at wages and salaries so close to subsistence level that whatever capital even the most frugal and hardworking

might accumulate can only challenge them in token amounts. Thus, their near-monopoly not only continues, but mounts!

Such inequity need not be, if only capital, and the income from it, were more equitably shared. And the way I suggest doing so is the following:

1. Put into a Common Heritage Trust Fund those capital assets which truly are "our common heritage:" all land and natural resources and all infrastructure and technology contributed by previous generations.
2. Have the trustees of such a trust rent and lease out such common-heritage assets at market value to those who will provide enforceable guarantees that they will meet responsible ecological and social standards.
3. Distribute the income from such rentals and leases in some equitable way among all the earth's population, to rich and poor alike (thus, no prying into personal "needs"). My calculations indicate that if this practice were presently in place in the US, the average annual share for a family of four would have reached \$30,000 by now.¹
4. Allow those using such leased assets to retain the income from them and from the assets they themselves develop (provided their means of doing so meet appropriate standards for social and ecological responsibility.)

This way all residents of the earth would get a fair share of income from productive capital, and such income would give them much more "leverage" to bargain for more equitable wages and more wholesome working conditions. Such sharing of the benefits of our common heritage must extend, eventually, to all sentient beings over the earth.

¹See Friends, Civilization Crisis and Structural Change by Alfred F. Andersen, soon to be published.

Comments to Alfred F. Andersen, 3120 N. Romero Road, #39, Tucson, AZ 95705; (602) 887-3098.

Simple Living Gentle On The Land

COMMUNITY SERVICE FALL CONFERENCE
OCTOBER 16-18, 1992

The theme of this year's Community Service conference is "Simple Living: Gentle On the Land."

This subject will be addressed by the following resource persons: from Raven Rocks Community in southeastern Ohio, Warren Stetzel and John Morgan, by Ken and Peg Champney from the Vale Community near Yellow Springs, and by Christine Glaser from Indiana University, Bloomington, Indiana.

Warren Stetzel will give the keynote talk Friday night, on the subject "Gentle on the Land: Our Environmental Crisis; Dead End or Opportunity?" He and John Morgan will lead a workshop/discussion on this topic in the latter part of Saturday morning and Saturday afternoon.

Peg and Ken Champney have lived in the Vale Community and have published the prizewinning weekly Yellow Springs News for over 40 years. They raised five children at the Vale and have carried on a simple lifestyle making possible their avoidance of paying taxes for war. Saturday morning they will speak about how living in community enabled them to live a simpler life than they would otherwise have been able to do. They will lead a discussion/workshop where participants will be invited to share their own experiences of simple living. We hope to have on hand for sale some copies of Dorothy Andersen's book Reaching New Heights Through Downward Mobility in which the Champneys have a chapter.

Christina Glaser, who lectures on bioregionalism, agriculture and the environment at Indiana University, came from Germany four years ago with a degree in economics. She is concerned about the social, economic and political aspects of agriculture and the family farm and is in favor of encouraging local supply and demand. She will speak about these interests Saturday morning and lead a discussion/workshop on these

concerns. Saturday evening Christine will speak on "Community-Supported Agriculture."

The Raven Rocks project has had a strong environmental focus since it was begun in 1970 by nineteen former students and teachers from Olney Friends School at Barnesville, Ohio. The group undertook the purchase of 843 acres of beautiful ravines and hill lands to save them from strip mining. The property, now expanded to 1,051 acres, is being returned to native hardwood forest, with the intention that it will be set aside as a permanent preserve. Members of Raven Rocks have volunteered time to grow Christmas trees as a way to pay for the property and its restoration.

Growing recognition of the fundamental interconnectedness of all elements of the earth has led the group to expand the range of its efforts. They realized that the initial task of paying for the property could not by itself guarantee the preservation and survival of this natural area. As is more generally recognized today, continued unrestrained burning of fossil fuels can kill forests and other life, just as surely and on a much larger scale than can strip mining. At the very time that we need increased forest area in healthy condition just to achieve the "clean up" of normal levels of CO2 production, we are increasing that production at an alarming rate worldwide.

Because this is but one of the many inter-related aspects of the crisis, Raven Rocks members judged that the situation called for action on as many fronts as could be managed. Hence, a host of measures have been undertaken, touching everything from the land purchase and forest restoration to organic agricultural practices; from insulation and weatherization of old buildings to innovative designs and building procedures for new structures; from energy-saving equipment such as lights and refrigerators, to alternate energy producers, such as wind and solar electricity. A major thrust has been underground house design and construction, with one large building designed to demonstrate the integration of seven solar strategies with the stringent conservation measures. The group's concern and efforts to be "gentle on the land" have been written up many times, and were the

subject of a half-hour segment for Earth Day in 1990 on National Public Radio's "All Things Considered" evening news program.

Warren Stetzel has had a primary interest in education. He taught in the Marietta Johnson School of Organic Education in Fairhope, Alabama, and later in Olney Friends School, in Barnesville, Ohio. He was a founding member of the Fairhope Peacemaker Community in the 1950's. Warren's book, School For the Young, draws on these experiences in its attempt to construct the elementary outlines of a human potential we do not presently have in our schools or societies. He sees the Raven Rocks project as an attempt to elicit more of our potential for a level of awareness "that leads to cooperative living with others and with the environment, and to a degree of rootedness in the earth and its processes that fills the voids which consumerism and violence presently inhibit."

John Morgan, a self-taught professional photographer and printer, has lived all his life in intentional communities with the exception of one year after high school when he worked as a plumber's helper. He grew up in the Vale Community. From there he went to the Friends School Community at Barnesville, Ohio. He did his alternative service to the military draft at the Anthroposophical community, Camphill Village, at Copake, New York, which takes care of retarded adults. From there he went to Celo, North Carolina, to manage the Celo Press. Though a member of Raven Rocks from the beginning, in 1979 he moved there and with others set up his own press.

Please save the dates October 16-18 and join us for this occasion of seeking together. A conference brochure with registration details will be mailed to anyone who has misplaced his or hers. Just write Community Service, PO Box 243. Or call 513, 767-2161 or 767-1461.



Readers Write

ABOUT COMMUNITY SERVICE NEWSLETTER

I see by our label that renewal time is upon us. Enclosed please find our check. We always share the Newsletter with other folks depending upon the content of your articles. Craig and I have returned to Oregon and are living in a delightful small town of 5,000 on the Coast and are in business for ourselves doing exactly what we want to do. It is a dream come true for us.

You might note that we are very close to one of the most stable alternative communities in existence--Alpha Farm. These folks are doing fine things with their land and their business, a small store in Mapleton, Oregon, called the Alpha Bit.

*Nancy Sobottka & Craig Daniels
Florence, Oregon*

ABOUT COMMUNITY OVER THE YEARS AND THE WORLD

It was quite by accident that I received your recent Newsletter, as the former resident of my rented house left no forwarding address, and I kept the copy.

I was quite surprised to learn of such concerns and activities taking place so close to me. I myself have lived in a self-sustaining community in Loveland, CO, called Sunrise Ranch, in existence for over 50 years. As well they are in British Columbia, Canada and New Hampshire. I was also associated with the School of Living, headed by Mildred Loomis, during the 60's. It was located in northwest Ohio, and produced a paper called Green Evolution. Perhaps someone where you are has heard of it.

I plan on sending Xeroxes of your booklist and Newsletter to an associate of mine who directs the American School of farming in Northern Greece (for the Greek rural population). He will be most interested and pleased. It's such a small world sometimes.

Bonnie Speeg, Cincinnati, OH

ABOUT TREE CUTTING

In "Lehman's Non-Electric catalog" (send \$2 to Lehman Hardware & Appliances, 4779 Kidron

Rd, Box 41, Kidron, OH 44636), it is stated on page 82 that last year Americans cut down 250 million trees but planted 1.9 billion.

While I am deeply in agreement with you in regards to the obvious need to do recycling (actually REDUCE, REUSE, RECYCLE), I am nevertheless wondering what your source is and how accurate it is in regards to the statement that "over a billion trees will be cut down this year..." and "forest harvest exceeds replacement"?

Kindly send a copy of Griscom Morgan's 1987 paper "Hope for the Future" and also a sample Newsletter to Wendell Bailey. I sense that he might be interested in the quite excellent discussion in regards to the role of unemployment and birth rates. (*Letter continues*)

ABOUT COMMUNITY SERVICE CONFERENCE

Hopefully I will be able to attend the conference there in Yellow Springs in October. Would that we had a rail system in place. Even a slow steam passenger/freight train, "The Ozark Mountain Country Branson to St. Louian" would make a lot of sense.

I also have some information on where local farmers can obtain fairly inexpensive pasteurization equipment. Ms Glaser might be interested in that. The work she is doing at Indiana University in terms of bioregionalism is undoubtedly well received and I look forward to that. In this area the farmers have been complaining about low milk prices. Meanwhile, the big milk companies are transporting the stuff all over the country in monstrous trucks. It all makes very little sense.

*Daniel Baright for Local Transportation
and Systems, Lebanon, MO*

What a lovely theme wording to choose for your 1992 Fall Conference--"Gentle on the Land." I had picked a book of Wendell Berry's poems off my book shelves and the idea of gentleness was predominant in his works, too.

British Columbia is just going through a distressing forestry strike--strikes seem to be always bitter, no matter what industry is affected by them. At least our forests are having a rest from clear-cutting for the moment.

How I wish that someone like Arthur Morgan was a candidate for presidency of the United States--or Prime Minister of Canada, for that matter! Enclosed is my membership for the coming year--I send it with pleasure.

*Madeline Williams
West Vancouver, B.C., Canada*

Announcements

ABOUT EARTH CARE PAPER

Earth Care Paper Company has a new address and an 800 toll-free number: Earth Care Paper Co., 4237 Argosy Court, Dept. 168, Madison, WI 53714; (800) 347-0137, fax number (608) 277-2990.

THIRD ANNUAL DELAWARE VALLEY CONFERENCE ON EVOLVING A SUSTAINABLE SOCIETY, NOVEMBER 11

The Third Annual Delaware Valley Conference on Evolving a Sustainable Society will be held on November 11, at Drexel University. The conference is called "Frontiers of Survival: The Role of Technology and Economics." The keynote speaker will be Prof. Harry Schwarzlander who teaches Electrical and Computer Engineering at Syracuse University.

For more information write Sustainable Society Action Project, Ernest & Elaine Cohen, 525 Midvale Road, Upper Darby, PA 19082.



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513/767-2161 or 767-1461

Staff

Jane Morgan.....Editor
Carol Hill.....

Trustees

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Membership

Membership is a means of supporting and sharing the work of Community Service. The basic \$25 annual membership contribution includes a subscription to our bi-monthly NEWSLETTER and 10% off Community Service-published literature. Larger contributions are always needed, however, and smaller ones will be gladly accepted. Community Service is a nonprofit corporation which depends on contributions and the sale of literature to fund its work so that it can offer its services to those who need them. All contributions are appreciated, needed and tax-deductible. Due to added postage costs, overseas membership is \$30 in U.S. currency.

Have Your Friends Seen The Newsletter?

Please send the names and addresses of your friends who might enjoy receiving a sample NEWSLETTER and booklist. (If you wish specific issues sent, please send \$1 per copy.

Editor's Note

We welcome letters to the editor (under 300 words) and articles (700-2000 words) about any notable communities or people who are improving the quality of life in their communities. Please enclose a self-addressed, stamped envelope if you wish the article returned. The only compensation we can offer is the satisfaction of seeing your words in print and knowing you have helped spread encouraging and/or educational information.

Editor's Note #2

We occasionally exchange our mailing list with a group with similar purposes such as the Arthur Morgan School at Celo or Communities Magazine. If you do not wish us to give your name to anyone, please let us know.

Address Change

If there is an error on your mailing label, please send the old label and any corrections to us promptly. It increases our cost greatly if the Post Office notifies us of moves, not to mention that we like hearing from our members and friends!

Consultation

Community Service makes no set charge for formal or informal consultation. Customarily, we ask for a contribution at a rate equal to the client's hourly earnings.

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You can tell when your Community Service membership expires by looking at the month and year in the upper left corner of your mailing label. Please renew your membership now if it has expired or will expire before 10/92. The minimum membership contribution is \$25 per year. We do not send individual reminders to renew.

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Yellow Springs, OH 45387

Address Correction Requested

